

# مثنى الجزرية

## The Jazariyyah (Tajweed) Poem

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1. In the hope of pardon and forgiveness from his Lord, All-Hearing.

Muhammad ibn Al-Jazaree Al-Shafi'ee (meaning following the Shafi'ee school of thought)

says:

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2. All Praise is due to Allah and May Allah's Peace and Blessings be upon

His Prophet ﷺ and the chosen one,

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3. Muhammad ﷺ, his family and companions,

and the reciter of Quran together with the one who is devoted to it.

,	<sup>1</sup>	:	4
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4. And thereafter: this is an introduction

concerning which the reciter of Qur'an is required to learn.

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<sup>1</sup> Written with both a fathah and a kasrah, so the reader has the option to choose either one.

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5. It is without any doubt required for the recitor

to know before starting recitation:

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6. The articulation points ( ) and characteristics of letters ( )

So that they can articulate in the most eloquent of languages.

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7. In order to make clear the application of tajweed and the stops

and that which is written in the ('Uthmani) copies of the Qur'an,

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8. As regards to all those words that are separated and joined in it (in writing in the Qur'an),

and the feminine 'taa' ( ) which is not written with a 'haa' ( ).

## Articulation Points of the Letters chapter( )

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9. The articulation points of the letters are seventeen  
According to those who chose it by examination

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10. The empty space in the throat and mouth has the alif and its two sisters (i.e. the wow and yaa ) and they are;  
the medd letters which stop with the (stopping of) air.

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11. Then from the lowest part of the throat are: \_\_\_\_\_, \_\_\_\_\_,  
and from its middle then the \_\_\_\_\_,

	:	12
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12. Its closest (the throat's area closest to the mouth) are:      and      . And the      :  
the deepest part of the tongue above (meaning looking from the mouth inside the mouth,  
the      is deeper), then the      :

:	:	13
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13- Lower (meaning closer to the mouth), and the middle (meaning middle of the tongue),  
then \_\_\_\_\_, \_\_\_\_\_,

And the      from its (meaning the tongue's) side when it is close;

:		14
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14. To the molars from its (the sides of the tongue) left or right  
And the , its (sides of the tongue) lowest part (closest to the mouth), until it (sides) ends (at the tip).

:	:	15
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15. And the      from its tip (meaning tip of the tongue) it is found under (under the      ,  
meaning closer to the mouth),

And the      is close to it (meaning close to the      ) it uses the top (meaning the top  
of the tip, with the tip).

:	:	16
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16. And the      ,      ,      from it (tip of the tongue from the top side) and from  
The upper incisors, and the whistle (meaning the letters that have the inherit characteristics of the  
whistle which are      ,      ,      ) are cozy,

:	,	17
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17. from it (meaning the tip of the tongue) and above the two lower incisors.

And the      ,      ,      with the upper (the upper two front incisors),

	:	18
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18. from the edges of them both (the edges of the two from the upper incisors and the  
tongue); and from the inside of the lip,

so the      with the edges of the towering incisors (front upper).

:		19
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19. Using the lips are      ,      ,

And the ghunnah has the nasal passage as its articulation point.

## The Characteristics of Letters chapter ( )

		20
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20. Its (the letters') characteristics are ( ) apparent, ( / ) softness, and  
( / ) lowered

Opened ( , ) desisted, ( / ), and the opposite (of them) say:

[The following are the opposites of these named characteristics and their letters. The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.]

:	:	21
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21. Its whispered ( / ) (letters are :) " ",  
Its strengthened ( / ) (letters are :) " ".

:	:	22
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22. And between soft and strengthened ( ) (are the letters :) " "  
And the seven elevated are gathered ( / ) (in the phrase of) " ".

:	:	23
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23. (The letters) , , , (have the characteristics of) / .  
And the letters in the phrase " " (have the characteristic of) / .

:	:	24
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24. Its whistle (has the letters of) , , .

The (has the letters) " ." And (the letters of) softness (are)

:	:	25
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25. And (that have a) sukoon and a fathah  
before them. And the drifting is correct,

:	26
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26. On the      and the      , and on it (the      , the characteristic of) repetition.

And (the characteristic of) spreading (      ) is on the      , and (the letter)      has (the characteristic of) lengthening (      /      ).

## Tajweed chapter (      )

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27. The practical application of tajweed is without doubt compulsory

Who does not read the Quran correctly is a sinner. <sup>2</sup>

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28. Because this (Qur'an) was revealed to us by Allah in this form

And exactly like this (with tajweed) it reached us (from our Prophet, then related in authentic chains over generations to our present day shuyookh and those with ijaazah).

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29. And it (tajweed) is also a beautification of recitation

And an adornment of pronunciation and reading.

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30. And it (tajweed) is giving each letter its required rights (      )

Of each and every characteristic as well as (giving each letter its) presented rights [or dues] (      ),

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<sup>2</sup> Mistakes are of two types      and      . The clear and obvious mistakes are labeled as:      , this type of mistake should be corrected and avoided because it may lead to change in the meaning, grammar, or incorrect in the Arabic language.      are the hidden mistakes that one should also make an effort to fix.

		31
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31. To take every one (of the letters) back to its origin (i.e. place of articulation),  
And to pronounce the equivalent letter in the same way (as you would pronounce that letter).

	<sup>3</sup>	32
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32. Complete (with all its characteristics) yet without any exaggeration,  
Being gentle in pronunciation without any abuse.

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33. There exists nothing between (applying the ) and leaving it,  
Except for a person to exercise (correctly) with his jaws.

## The Chapter Mentioning Some Warnings ( )

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34. Make attenuation (tarqeeq) " " the letters of istifal " " .

And beware of making (be careful not to make) the letter alif " " with velarization (tafkheem )  
[when it occurs after a letter of ].

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35. And the hamzah " " (be careful not to give it tafkheem in): ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾

﴿ ﴾ and then the of (likewise be careful not to give it tafkheem in): ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾ ,

:		36
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36. (Also) ﴿ ﴾ , ﴿ ﴾ and ﴿ ﴾ ,

And (likewise) the of ﴿ ﴾ and of ﴿ ﴾ (be careful not to give it tafkhem),

<sup>3</sup> It was written as such in the original version, with a fathah and kasrah on the meem. So one can choose either of the vowels.

	:	37
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37. And [be careful not to give tafkheem to] the of ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾ and ﴿ ﴾

and take care on (observing the characteristics of) and that are

	:	38
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38. In it (i.e. the ) and in the as in ﴿ ﴾ ,

﴿ ﴾ , ﴿ ﴾ , and ﴿ ﴾ , ﴿ ﴾ , ﴿ ﴾

	<sup>4</sup>	39
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39. And make clear the letter of qalqalah " " when it occurs with a sukoon (unvoweled)

and when stopping on it, (meaning the qalqalah letter) it should be even clearer ( ).

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40. And (read with attenuation [tarqeeq]) the of ﴿ ﴾ , ﴿ ﴾ and ﴿ ﴾

And (likewise read with attenuation [tarqeeq]) the of ﴿ ﴾ , ﴿ ﴾ and ﴿ ﴾ .

<sup>4</sup> This word was written with both a fathah and a kasrah, so the reader has the option to choose either one.



## The chapter ( )

		41
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41. And attenuate [make tarqeeq of] the letter      when it has a kasrah.

Likewise (attenuate the      ) if it follows a letter with a kasrah when the      has a sukoon.

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42. If [the      with a sukoon] it is not before a letter of

Or the kasrah (before the      with a sukoon) is not a fixed one.<sup>5</sup>

	:	43
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43. There are different allowed ways (the      having velarization or attenuation [tafkheem or tarqeeq] in the word): ﴿      ﴾ due to the      present (on the      )

And suppress the (characteristic of)      when it (the      ) occurs with a      .

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<sup>5</sup> Meaning, the conditional or temporary kasrah either due to a hamzah wasl, or a conditional/temporary kasrah on a letter preceding the hamzah al-wasl. (If this happens, then in both cases the      will be read with velarization [tafkheem])

## and Other Different Rules ( )

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44. And make velarization [tafkheem] of the laam ( ) in the name of  
[if the laam in the name ] is preceded by a fathah or a dammah as in ﴿ ﴾

: '	45
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45. And velarize [make tafkheem] the letter (that has the characteristic) of and single out  
The (letters of) are stronger [than the letters that have without ] like [the difference]  
between ﴿ ﴾ and ﴿ ﴾.

:	46
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46. And make obvious the [characteristic of] of [the letter in]: ﴿ ﴾ along with ﴿ ﴾  
and there is a difference of opinion (in the word) ﴿ ﴾<sup>6</sup>

	47
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47. Take extra caution (in order the letter does not get voweled or a qalqalah on it) on the sukoon of ﴿ ﴾,  
﴿ ﴾, and ﴿ ﴾ together with ﴿ ﴾.<sup>7</sup>

':	': 48
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48. Make clear and obvious the (characteristic of) of (the of) ﴿ ﴾ [and the of] ﴿ ﴾  
out of fear of confusing it with ﴿ ﴾ and ﴿ ﴾.

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<sup>6</sup> The difference of opinion is in terms of the presence or absence of in the letter when merging of the into the .  
This difference is not according to the way we read, therefore only reads this word a complete merging of the into  
the only, so a pure is only heard.

<sup>7</sup> Another mistake commonly found in the word is that the reader makes idghaam or merges the into the instead of  
pronouncing it clearly.

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49. Observe (the characteristic of)      in the      and

As in: ﴿      ﴾, ﴿      ﴾ and ﴿      ﴾.

:      :	50
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50. If the first (letter) of      [two like letters] and      [two similar letters] has a sukoon

Then make      (merge) as in: ﴿      ﴾ and ﴿      ﴾; and make clear without any merging:

:	:	51
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51. [the      in] ﴿      ﴾ together with [the      in] ﴿      ﴾, [the      ] ﴿      ﴾,

[and also make clear with no idhgaam these letters which have close articulation points] ﴿      ﴾, ﴿      ﴾ and ﴿      ﴾.<sup>8</sup>

<sup>8</sup> The letters that are close in articulation point that one needs to be careful to pronounce clearly with no merging (idhgaam) are: the      and هاء in: ﴿      ﴾,      and      in ﴿      ﴾, and      and      in ﴿      ﴾.

## The        and the        Chapter (        )

		52
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52. And the        with (the characteristic of)        and its articulation point,  
is distinguished from the        , and all of them [all the        that occur in the Qur'an] are mentioned as  
follows:

	:	53
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53. In [the words]        ,        ,        ,        ,        ,

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54.        ,        ,        ,        ,        ,

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55.        ,        however it occurs [meaning wherever and in whatever form each of these words occur in  
the Qur'an, i.e. with attached pronouns], and (the word)        except,

, (the word)        in        and (        ) in        are the same, (meaning both written with        )

		56
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56.        ,        , and in        (the word)

The same (word is found) in        , (the word)        as well as        in        ,

		57
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57. , together with [the word] ,

and all [forms and derivatives of the word] .

	:	58
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58. Except in (meaning ), (meaning ), the first (it occurs in ) the first one is read with a whereas the second is read ),

And (the word) not the one in and is shortened (to a )<sup>9</sup>,

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59. (The word) not the one in [not the ],

and the difference (in recitation) concerning (the word) is sublime.<sup>10</sup>

	:	60
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60. And when the two (letters i.e. the and the ) meet it is necessary to make clear and distinct [the articulation points for both letters],

[as demonstrated in the words] and

:		61
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61. And in (the following words) , together with ,

And distinguish the in and .

<sup>9</sup> The difference between the letters and is the long stick on the , so the shortening refers to the lack of the "stick".

<sup>10</sup> In some of the different qira'aat the word in aayah 24 of surah At-Takweer is read with a -

( )

The and with a Shaddah and

		62
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62. Make clear the ghunnah of the and

when they occur with a shaddah; and read with :

	,	63
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63. the when it is has a sukoon and meets the

(letter) according to the preferred view of the scholars [of Qur'anic recitation].

		64
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64. And make (meaning make the clear and obvious if it follows) any of the remaining letters, (meaning all the letters except and )

and be careful not to make (of ) when it meets [is followed by] the letters and

.

( )

## The Chapter on the Rules of                      and

	:	65
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65. The rules for the                      and                      consist of:

(clear and obvious),                      (merging),                      (change) and                      (hide).

		66
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66. Upon meeting the letters of throat make                      [meaning make clear the                      and                      ]; and make

[meaning merge the                      and                      ] when followed by the letters                      and                      without                      [meaning nasalized sound] a required (merging).

:	:	67
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67. And make                      (of the                      and                      ) with a                      into (the letters of the group) "                      ",

except when within a single word as in:                      and                      .

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68. <sup>11</sup>                      (which means change) is applied when it (the                      and                      ) meets the letter                      with a                      ; <sup>12</sup>

and likewise is                      (hiding) is applied with the remaining letters [meaning the letters remaining after taking out the letters of                      (clear and obvious),                      (merging), and                      (change)].

<sup>11</sup> It also called iqlaab; either term is acceptable.

<sup>12</sup> In the iqlaab or qalb, the noon as-saakinah or tanween changes into a meem saakinah, and read with a ghunnah.

## The Lengthening Chapter (                      )

		69
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69. The                      (lengthening) occurs as                      (compulsory),                      (required)

And                      (allowed) and both (the lengthening) and shortening have been affirmed [in the allowed  
or                      lengthening].

		70
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70. The                      (compulsory) is when after a                      (medd letter)<sup>13</sup>

there is a                      in both states (i.e. while continuing reading or stopping) and is lengthened for six  
counts (                      ).

	:	71
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71. The                      [required lengthening] is when it (the                      or medd letter) comes before a hamzah,  
joined (meaning a medd letter is followed immediately by a hamzah) if they are together in one word.

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72. The                      [allowed lengthening] is when it occurs separately (meaning when the medd letter and  
the hamzah meet but in two different words).<sup>14</sup>

or (another type of lengthening when) stopping on a phrase due to a temporary sukoon (                      ).

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<sup>13</sup> The “medd” letters or                      are: the alif preceded by a fathah, the ya’ saakinah preceded by a kasrah, and the wow saakinah preceded by a dhammah. Anytime any of these three letters occur under these conditions, it is a “medd” letter, which means a lengthened letter.

<sup>14</sup> This medd (lengthening) occurs when the                      is the last letter of the first word and the hamzah is the first letter of the second word.



## The Chapter on Knowing the Stops and Starts ( )

		73
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73. And after (having the knowledge of) the tajweed of the letters,

It is without doubt necessary to have the knowledge of the stops

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74. and the starts. And they (meaning the stops and starts ) are thus divided into

three (categories): (complete stop/start), (sufficient stop/start) and (good stop/start) .

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75. They (all three) refer to what is complete (a stop that is complete in meaning), then if there be no attachment (to what comes after it in meaning or grammar then this stop is )

or (when) there is an attachment in meaning (this type of stop is ), then start (with what follows).

	:	76
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76. The complete [stop]<sup>15</sup> and —the sufficient [stop]<sup>16</sup>, and in grammar [if there is an attachment to what comes after in meaning and grammar], then it is forbidden (to start with what follows),

Except when stopping at the end of an aayah then it is allowed (to start with the beginning of the next ayah). For then it is <sup>17</sup>

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<sup>15</sup> The complete stop( ) is the stop that has no attachment to what comes after in meaning or grammar.

<sup>16</sup> The sufficient stop ( ) is attached to what comes after in meaning, but not in grammar. The rule for these two stops (the complete stop and the sufficient stop) is that it is allowed to stop and then start with that which comes next.

<sup>17</sup> The rule for is that it is good to stop on it, but not good to start on what follows it except if the occurs to be at the end of an aayah then it is allowed to start with what follows, because stopping at the end of an aayah is sunnah.

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77. That which is not complete is repulsive ( ) [stop],

And there is the compelled (or forced)<sup>18</sup> stop for which the reciter should start [afterwards]with what preceded it.

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78. There does not exist in the Qur'an a stop that is necessary  
nor a stop that is prohibited except for a reason (for its prohibition).

The Chapter on the [words written] Separated and Joined ( )

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79. Know the [those written separately as two different words]and the [those words written as one word] and the (the female which is written as )

In the Qur'anic copy of the Imam (referring to the Uthmani script) in what follows.

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80. Separate in ten words " " (meaning the words are written separately as two words in ten places which are): with <sup>19</sup>, <sup>20</sup>,

		81
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81. in (aayah 70) and the second place in (aayah 26),

( :14), <sup>21</sup>, <sup>22</sup>, <sup>23</sup>,

<sup>18</sup> Some reasons for a compelled or forced stop are sneezing, coughing, or an unanticipated running out of breath.

<sup>19</sup> : 118

<sup>20</sup> :14

<sup>21</sup> : 26

<sup>22</sup> : 24

<sup>23</sup> : 19

		82
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82. <sup>24</sup>, <sup>25</sup> ; and (separate the words) " " [with a kasrah on the hamzah]

in (aayah 40), <sup>26</sup> and join the " " with a (on the hamzah)<sup>27</sup>; and (the words) " ":

		83
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83. separate in <sup>28</sup>(and write separately) " " in : 28 and :25

and there is a difference [in the copies of the Qur'an as to whether the word " " is written or] in :10 (and separate) " " in <sup>29</sup>(as well as in)

		84
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84. (aayah 40), (aayah 109) and (i.e. aayah 11), (and separate) " " <sup>30</sup>,

" " with a (on the hamzah)<sup>31</sup>, and (write separate) " " with the (on the hamzah)

		85
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85. In (aayah 134) and (separate)" " with the (on the hamzah) in both of them;<sup>32</sup>

It differs<sup>33</sup> in : 41 and : 95.

<sup>24</sup> : 169 and in aayah 105 for in the same surah

<sup>25</sup> There is one place not mentioned in the poem in which there is a difference in the copies of the Qur'an as to whether the word " " is written separately or joined [ ] which is in . All the remaining places the word " " are written joined).

<sup>26</sup> All the remaining places the words " " are written joined together:

<sup>27</sup> These two words are always written joined ( ) as .

<sup>28</sup> : 177

<sup>29</sup> :109

<sup>30</sup> These two words occur only two times in the Quran, both in surah Al-Baqarah, and both times they are written as two separate words.

<sup>31</sup> These two words are written as two separate words wherever they occur in the Quran.

<sup>32</sup> Meaning in :62 and :30.

<sup>33</sup> There is a difference in the different copies of the Qur'an as to whether " " is written joined or separately in the words in the aayaat that follow.

		86
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86. And [separate in writing] " " in <sup>34</sup>and it differs<sup>35</sup>

in <sup>36</sup>and likewise (there is a difference as regards to the words) in <sup>37</sup>and (the places where the words" " are written) joined are as follows:

	:	87
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87. <sup>38</sup>and <sup>39</sup>. Separate (the words) " " in <sup>40</sup>, <sup>41</sup>, in <sup>42</sup> and both  
" <sup>43</sup>,

		88
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88. The second <sup>44</sup>, also in ( :61), in :28,

both places in ( :30) and in : 147 and join what is besides these (occurrences).

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<sup>34</sup> : 34

<sup>35</sup> The difference is in the different copies of the Qur'an as to whether the words " " are written joined as one word or separately as two words.

<sup>36</sup> : 91. There are three other places which are not mentioned in this poem that are written differently in the various copies of the Qur'an for the word " ". Another scholar, Sheikh Ibraheem As-Samanoodiyy wrote in the following lines explaining further:

Which means: And (separate) " " in (in : 34) and there is a difference (in the various copies of the Qur'an as to the word " " being written separately or joined) in (in :44) and (the word) (in :91) and (the word) (in :8) and (the word) (in 28)

<sup>37</sup> in :93

<sup>38</sup> in :150

<sup>39</sup> in :90

<sup>40</sup> in :165

<sup>41</sup> in :14

<sup>42</sup> in :102

<sup>43</sup> Meaning in :48 and :240.

<sup>44</sup> The second place where this word comes in :240.

		89
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89. Join " " <sup>45</sup> as in :76 (join as well) and there is a difference (in the copies of the Quran)<sup>46</sup> described in : 42, : 61 and :78.

		90
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90. Join " " in (aayah 14), <sup>47</sup> ,

<sup>48</sup> , (also join) : <sup>49</sup> , <sup>50</sup>

		91
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91. As well as [ ] in , in <sup>51</sup>. And separate [in writing]

" " in <sup>52</sup> , ( in :29) and (separate) " " <sup>53</sup> .

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92. (And write separately the words) " " <sup>54</sup> , <sup>55</sup> ( ) and ( ) <sup>56</sup>

(The word) " " <sup>57</sup> is forbidden to pronounce according to the Imam as joined into one word.

<sup>45</sup> :115

<sup>46</sup> as to written as two words or one

<sup>47</sup> :48

<sup>48</sup> in :3

<sup>49</sup> :153

<sup>50</sup> in :23

<sup>51</sup> :50

<sup>52</sup> :43

<sup>53</sup> :16 and :14

<sup>54</sup> In :49 and in :8

<sup>55</sup> :36

<sup>56</sup> :78

<sup>57</sup> :3

' ' :		93
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93. Join (the words in writing) " " and " " <sup>58</sup>

And similarly (join) " " , " " and " " do not separate (these from what comes after). <sup>59</sup>

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<sup>58</sup> both in :3

<sup>59</sup> Meaning it is not allowed to separate these words or letters in pronunciation from the words they are joined to in the writing of the mushaf. For example the word there is followed by the noun . It is not allowed to start on this word as: without the attached , we can only read this as one connected word: .

( )

## The Chapter on the

		94
--	--	----

94. (The word) " " in (two places)<sup>60</sup> is written [ in the Uthmani script] with an open (meaning " " and not with a like " / ")

(and likewise in) :56, :50, :73, ( :2) and :217.

		95
--	--	----

95. (Also written with a is the word) is " " <sup>61</sup> and the last three (places) in :72, 63, 114 and the last two (places) in :28, 34.

and the second (place) in (i.e. :11, where it is mentioned with the word) " "

		96
--	--	----

96. (Likewise the word " " ) in :31, then in :3 as is the case with :29;

and : 103 and (also written with a ) " " in it (meaning :61) and in :8

		97
--	--	----

97. And (also written with a ) " " in (in two places aayah 30 and 51), : 35, :9

and (in three places in aayah 10 and 11), And (also written with a ) " " in :8 and 9.

---

<sup>60</sup> : 32

<sup>61</sup> meaning in :231

		98
--	--	----

98. And (also written with a ) " " in :43, all (of the words) " " in ,  
(aayah 58) of and the last (occurrence) in :85.

		99
--	--	----

99. And (also written with a ) " " <sup>62</sup>and " " in (i.e. :87),

" " <sup>63</sup> , " " <sup>64</sup> , " " <sup>65</sup> and " "

		100
--	--	-----

100. In the middle of (aayah 137), and all that on which there is difference (in  
the copies of the Qur'an)  
in terms of being plural or singular is known to be (written) with a .

---

<sup>62</sup> in :40

<sup>63</sup> in :30

<sup>64</sup> in :86

<sup>65</sup> in :12



## The Hamzah Al-Wasl Chapter ( )

		101
--	--	-----

101. Start on the hamzah al-wasl (at the beginning of a verb) with a  
if the third letter of the verb has a a

		102
--	--	-----

102. And (start the ) with a kasrah (when the third letter of the verb has) a or .  
and in the (i.e. nouns) other than the (i.e. other than those starting with the definite  
article " ") start it (the hamzah al-wasl) with a kasrah , and in:

		103
--	--	-----

103. (and start the irregular nouns also with a and they are:) , together with , , ,  
, together with .

## Stopping on the Ends of Words Chapter ( )

		104
--	--	-----

104. Beware of stopping with a full vowel  
except if you are applying then (pronounce) a portion of the vowel

		105
--	--	-----

105. Except ( meaning you are not allowed to stop with ) on the or its ; and  
apply

[by] showing a (of the lips) in the case of (the last letter having a) or .

		106
--	--	-----

106. My poem of this introduction has come to an end

from me to the recitor of the Quran I give (this poem) as a present.

66[		]	107
-----	--	---	-----

107. Its verses are (i.e. a hundred) and (i.e. seven) in number, <sup>67</sup>  
whosoever beautifies recitation with will truly gain true guidance.

<sup>66</sup> The two lines that are in red and in brackets (107 and 109) are additions by some scholars and are not found in the original manthoomah (learning poem).

<sup>67</sup> The Arabs before had the custom of representing numbers with letters.

( )

The letter	Its no.	The letter	Its no.	The letter	Its no.	The letter	Its no.
أ	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
هـ	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900

		108
--	--	-----

108. "All Praise is due to Allah" for the conclusion to it (this poem) as well

And thereafter the peace and blessings be:

[	]	109
---	---	-----

109. On the chosen Prophet ﷺ, his family,  
and his companions, and those who follow his example.

(some other tajweed rules from other scholars)

## ( ) Completion of Vowels

		1
--	--	---

1. Every (letter which has a) dhammah is not complete  
except by circling of the two lips, a complete circle.

		2
--	--	---

2. And (similarly) the (kasrah) is by lowering of the jaw  
completely; and the is by opening of the mouth, therefore understand this.

		3
--	--	---

3. If the letters have a vowel on them,  
then associated along with it (vowel) is the original articulation point of that vowel.

		4
--	--	---

4. meaning the articulation points for the [for the dhammah] and articulation point for the  
[the fathah]

And the [for the kasrah] from its articulation point that is known.

		5
--	--	---

5. If you see any recitor not applying  
his lips with the , as it should be complete and accurate;

		6
--	--	---

6. Because his is incomplete  
And it is required to pronounce it completely.

		7
--	--	---

7. Similarly it is a requirement for the and the .  
to complete (the vowel for) each one of them. Understand this to achieve correctness (in recitation).

( )

The levels of                      for the letters of

		1
--	--	---

1. Then the vealized (letters of tafkheem) ones come  
at the three levels and they are:

		2
--	--	---

2. The one with a                      , then the dhammah, then the kasrah,  
And the saakin [voweless] follows what preceded it.

		3
--	--	---

3. So what came before it in a vowel

Then assume for it that vowel (preceding it-as far as rank of tafkheem) .

		4
--	--	---

4. And it is said, "No, they are: (the ranks) the fathah (                      ) followed by an alif  
And after it is a fathah (                      ) without an alif.

		5
--	--	---

5. The one with the dhammah (                      ), the voweless (                      ), then one with the kasrah (                      )  
So that is five, its mention came to you."

		6
--	--	---

6. And if it is in the lowest level,

7. It has tafkheem, cut off from istifal (                      ) [lowering of the tongue].

		7
--	--	---

8. So it cannot be said it has tarqeeq (attenuation),  
Like its opposite, that is the truth.

( ) The feminine words which some of the ways of reading read in singular form and others in plural

,

		1
--	--	---

1. And all in which there is a difference are as follows:

In regards to the singular and plural (words) then know it by the .

		2
--	--	---

2. The word " " in ( ) and " " occurs in

and , O lad.

		3
--	--	---

3. The word " " and it is in ( ) along with

, then two places in

		4
--	--	---

4. The word " " in and " "

in surah and " " in

		5
--	--	---

5. The word " " (both places in ) and there is a difference (between the different

copies of the Qur'an) in the second

[occurrence in] and ( ) so understand their meaning. <sup>68</sup>

<sup>68</sup> The difference mentioned here is in regards to the either written as a or . These lines of poetry are considering a completion of compliment to line 100 of Al-Jazariyyah poem in which Imam Al-Jazaree stated that all words which end in are written as when there is a difference in the different qira'at as to whether the word is read in the singular or plural form. This poem lists all of those words.

( )

## Precautions to take when in embittering performance [of recitation]

		1
--	--	---

1. O you who desires to read the Quran,  
And intends thereof to be among the scholars who aim for mastery

		2
--	--	---

2. Do not consider of tajweed to be extravagant in a lengthening (medd)  
Or to make a lengthening (medd) in a place where there is no color (trace) of it.

		3
--	--	---

3. Or to put a shaddah on the hamzah after a medd letter.  
Or to chew the letters like one is intoxicated.

		4
--	--	---

4. Or to pronounce the hamzah between a hamzah and 'ayn (a very sharp and deep sound)  
So that the listener runs away from nausea.

		5
--	--	---

5. Each letter has its balance so do not transgress  
in it, nor make any deficiency in the balance.

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